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*A MISSIONARY SERMON, delivered in the North Presbyterian Church in Hartford, on the evening of May 17, 1814; at the request of the Trustees of the Missionary Society of Connecticut.—By the Rev. SAMUEL MERWIN, Pastor of the Church in United Society, New-Haven.*

ISAIAH XXXV. 1.

The wilderness and the solitary place shall be glad for them, and the desert shall rejoice, and blossom as the rose.

**T**HIS passage is part of a prophecy which relates to the extension of the gospel. Whether the reference is to its propagation among the Jews, or Gentiles, is, in one view of the subject, perfectly immaterial. If it can receive its accomplishment only in the *dissemination* of the gospel, it must for this purpose be disseminated.

That the words of the text are *prophetic*, appears on the face of them.—That they relate to *evangelical* blessings is clear. This is the particular subject of this, and the preceding chapter.

Most of the inspired writers, and this prophet in particular, frequently use similar phraseology, to denote the blessings of the gospel. This is the grand scope, and ultimate design of *all* prophecy. It is the stupendous design, to characterize which, beggars human language, and transcends human thought—a design replete with good will to men and glory to God, which meets the observing eye on almost every page of the Bible. It is the quickening spirit which pervades, encircles, and irradiates the book of God. “The testimony of Jesus is the spirit of prophecy.” The Scriptures, especially the prophetic parts, *mainly* testify concerning the advent, character, and kingdom, of the Messiah.

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The language of the text is highly figurative. The imagery is very beautiful. Nature pays tribute to grace. Objects of the natural world are put in rhetorical requisition, and made to live, move, and sing for joy, adequately to represent the benignant effects of the gospel upon mankind. The wilderness, solitary place, and desert, denote places in which there is a famine of the word, institutions, and ordinances of God. Where, as to faith in the divine Redeemer, the hope of heavenly felicity, and the solemn realities of eternity, "darkness covers the earth, and gross darkness the people."

But verdure is to quicken in the desert. In the barren heath, salutary plants are to take root. "I will make the wilderness a pool of water, and the dry land springs of water, (saith the Lord.) I will plant in the wilderness the cedar, the myrtle, and the oil-tree; I will set in the desert the fig-tree, and the pine, and the box-tree together." Upon the mountains shall tread the feet, and be heard the voice of them that bring "good tidings, that publish peace; that bring good tidings of good, that publish salvation." The gospel is to be preached, churches formed, the Sabbath celebrated, the Christian ordinances administered, all the means of grace enjoyed, and spiritual worshippers and the fruits of holiness to abound. Nor are limits assigned to the extension of these blessings. They are to be co-extensive with the footsteps of fallen man. The text, then, more than intimates the establishment of an universal empire. This proposition has goaded the breast of ambition, and spread wide the desolating calamities of war, but is to be realized only when he, whose *peculiar* right it is to reign, shall take to himself his mighty power.

I. Let me call your attention to the basis and import of this proposition. It rests on the sure basis of the *word of God*.

1. It includes the restoration of the Jews from their captivity and dispersion, and their conversion to the Christian faith. For ages, the imprecated blood of Christ has rested on them and their children. For ages, Jerusalem has been trodden down of the Gentiles. For ages, they have read Moses and the prophets with a veil upon their faces; have wandered in foreign lands, and been the scorn of their enemies—the scorn of nations—the scorn of the world. But hear what God has engaged to do for them: "I will take you from among the heathen, and will gather you out of (all) the countries, wherein ye are scattered. I will settle you after your old estates, and I will do better unto you than at your beginnings. Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols will I cleanse you. A new heart also will I give you. And they shall dwell in the land that I have given to Jacob my servant, wherein your fathers have dwelt, and they shall dwell therein, even they and their children, and their children's children, for ever, and my servant David (Christ the son of David) shall be their prince for ever."

Questions of mere curiosity on this subject, I shall not meddle with. Our time can be better employed.

2. The proposition in the text includes the extension of the Christian Church among all the Gentile nations.

"It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it." "From one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord." From the rising of the sun, even to the going down of the same, my name shall be great among the Gentiles, and in every place incense shall be offered unto my name, and a free offering." Then the seventh angel shall sound, and the voice from heaven be heard, saying, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign forever and ever."

3. The means of grace will be used with wonderful success.—The heads and hearts of men will be wiser and better. Knowledge, especially divine knowledge, will be astonishingly increased. "In that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. They also that erred in spirit shall come to understanding; and they that murmured shall learn doctrine." "The earth shall be full of the knowledge of the Lord, as the waters cover the sea."

4. The church will be pure.

"Judgment shall dwell in the wilderness, and righteousness remain in the fruitful field." "There shall be no more the Canaanite in the house of the Lord of hosts." "Zion shall look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners."

5. There will be universal peace, love, and union.

"Nation shall not lift up sword against nation, neither shall they learn war any more." "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together; and a little child shall lead them." "They shall not hurt nor destroy in all my holy mountains. The mountains shall bring peace to the people, and the little hills by righteousness. In his days shall the righteous flourish, and abundance of peace so long as the moon endureth."

Happy period, delightful day, redeemed world! In anticipation of a sight so sublime, an era so glorious, how ought the distinctions of nations and sects to be forgotten! Instead of unfurling the petty flags of faction, how ought all to muster under the mighty banner of the cross!

II. Let me call your attention to the means of producing this desirable consummation.

The providences of God will unquestionably, arrest the attention of those who are particularly observant of the signs of the

times. The eye of *faith* especially will see a "heavenly hand leading every event to its destined issue, and touching the secret spring of every dispensation."

The Holy Spirit will be the grand agent employed. It was the Spirit that reduced chaos to order, and prepared the earth to be the fit habitation of man, beasts, and birds. By the Spirit's aid Zerubbabel was to rebuild the temple. "Not by might nor by power, but by my Spirit" saith the Lord. The Spirit enabled the apostles to speak with tongues. And though another pentecost is not to be expected, men may experience the happy effects of many. The present dispensation is peculiarly the dispensation of the Spirit. "Upon the house of David, and upon the inhabitants of Jerusalem, God has promised to pour the Spirit of grace and supplication." Thorns and briars will cover the ground; the wilderness, solitary place, and desert, will remain sterile, silent and joyless, "until the Spirit be poured from on high."—"Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field."

The *means* are few and simple. They are all comprised in, and grow out of the dispersion and preaching of the gospel.—"Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent." The particular process is here described. Men must invoke the name of Christ.—They must pray, "every where, lifting up holy hands, without wrath and doubting." But prayer must be preferred in faith.—"He that cometh to God must believe that he is, and that he is the rewarder of them that diligently seek him." Without faith, it is impossible to please him. But "faith cometh by hearing, and hearing by the word of God." And how shall they hear without a *preacher*? Preaching is ordinarily necessary to hearing, hearing is necessary to believing, believing is necessary to prayer, and prayer is essential to salvation. Traced back, all depends on preaching. This is the first link of the chain. The commencement of a grand series. But "how shall they preach except they be sent? Did Christ, when he ascended, impart gifts to men, for the perfecting of the work of the ministry? and is it expressly called, *the ministry of reconciliation*? then men must be prepared and commissioned, for the ministry. They must be *sent* to preach; and they must *preach*, and lost sinners must *hear*. God is *able* to convert men, and cause the gospel to triumph through the earth *without* means. But from what he is *able* to do we can form no conclusion what he will do. The fact that he *has* done it, is no assurance that he will hereafter do it. Though Paul was miraculously struck under conviction, it was the address of Christ which laid him prostrate; and *then* Ananias preached to him, laid his hands on him, and prayed over him, before the scales



fell from his eyes. Preaching was the weapon which, in Paul's hand, became mighty through God, to the pulling down of strong holds. His commission to preach the gospel to the Gentiles, was to "open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they might receive forgiveness of sins, and inheritance among them which are sanctified by faith in Jesus. For in Christ Jesus, he assures the Corinthians, I have begotten *"you through the gospel."* "Born," says Peter, "not of corruptible seed, but of incorruptible, by the word. And this is the word which by the gospel is preached unto you." The *sword* of the Spirit is the *word* of God. By the word the Spirit *ordinarily* works. The word, read or heard, is pre-eminently the chief instrument of converting sinners, edifying saints, and enlarging the kingdom of Christ.

*History corroborates this view of the subject.* Making due allowance for their corruption, was there not among the ancient Israelites, a vast deal more religion than there was among the nations, around them? What occasioned the great difference in this respect between them and their neighbors? Because "that unto them were committed the oracles of God." A portion of the law of Moses was read and enforced every Sabbath in the synagogues, and contributed greatly to the maintenance of piety among them. How did the herald of Christ "prepare the way of the Lord, and make straight in the desert a high way for our God?" He came and spoke in the power and spirit of Elias, and "many of the children of Israel did he turn to the Lord their God."

While Christ was among men, and after his ascension, those who became his followers had the "Gospel first preached to them."

The apostles all went forth, and preached the word every where the Lord working with them. It was when Barnabas and Paul, at Iconium, went together into the synagogue and spoke, "that a great multitude, both of the Jews, and also of the Greeks, believed." The word *preached* by Peter on the day of pentecost, pricked to the heart three thousand souls. "Christ suffered and rose from the dead, that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."

The *reading* of the word has been instrumental in promoting true religion, and extending the limits of the Christian church. The Scriptures were, for this purpose, early circulated; and began to be translated into different languages as soon as the gift of tongues *ceased*. At the time of the reformation particularly, when the Scriptures had for centuries been almost confined to a dead language, and locked up from the great mass of the people, the new translations which were made, and the *reading* and *preaching* of the word, were wonderfully successful in propagating the Christian faith.

The Bible and the exercise of the Christian ministry have ever since gone hand in hand, and are at this day producing effects without a parallel, except in apostolical times.

The angel, ten thousand angels are flying through the midst of heaven, preaching the everlasting gospel to the nations; and by translations made and making into almost all living tongues, God seems to be "turning to the people a pure language, that they may call upon the name of the Lord, to serve him with one consent."

Advert to *living* facts, and behold the efficacy of the *written* and *preached* word. Compare *Protestant* and *Pagan* nations. Do gross vices pollute the face of the former? There also are to be found thousands of the faithful followers of the Lamb; while the latter with all the vices are destitute of the *virtues* of the former. In lands which have not been visited by the light of the gospel, you find none of those bright spots which irradiate the darkest parts of Christendom. "There is no truth, nor mercy, nor knowledge of God in the land. By swearing and lying, killing and stealing, and committing adultery, they break out and blood toucheth blood."

Whence this great difference between the state of *Christian* and *Pagan* nations? Why are there, among the latter, no human views, no sinners turned from the error of their ways to the living God? Why do no sacrifices, from contrite hearts, ascend as incense to heaven? Because the glad tidings of great joy have never been proclaimed among them. Therefore the people live in darkness, and die without hope.

What high honor, then, does God put upon his word, and the institution of preaching? These are the means by which, in every age, he has levelled mountains, raised vallies, made crooked places strait, and rough places smooth. To these is allotted the exalted destiny of restoring the Jews, converting the Gentiles, planting roses in the desert, waking the solitary place to joy and singing; causing the majesty, fertility, beauty, and fragrance of Lebanon, Carmel, and Sharon to adorn every part of every land, and all flesh to see the glory of the Lord and the excellency of our God. Here permit me to make a remark or two. Are these the means of introducing this glorious state of things? *How false then are the theories of some philosophizing poets and visionary statesmen on the subject?* How many fine things on paper, have they, in the plenitude of their philanthropy, said and sung? How many plans have been formed to enlighten the ignorant, relieve the wretched, emancipate the enslaved, and ameliorate the condition of the human family—in which not only *no influence* is ascribed to the gospel, but from which the gospel is *utterly excluded*? Civil liberty, philosophy, science, improvements in the arts, and more perfect forms and better principles of national government, are expected to banish the miseries and deformities of fallen man, and restore the innocence and felicity of his primeval state.

Delusive schemes! Cobweb theories! The history of ages proclaims their fallacy. The experiment has been made. The result is on record. "Where is the wise? Where is the Scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." The influence of the gospel, indeed, is indispensable to a political millenium; a millenium of social refinement, domestic enjoyment, and public tranquillity.

Here pausing a moment we can duly appreciate the object of *Missionary and Bible Societies*. What is this object? To cause the doctrines of the cross like the rays of the sun to go out into all the earth;—to send the words of eternal life, and the ministers of reconciliation, to every human habitation. Heaven-born enterprise! God-like design! Those engaged in it are co-operating with the Father, Son, and Holy Ghost. What object but this have all the counsels of heaven, which have been unfolding for six thousand years, conspired to advance? For what but to subserve this are all the movements and changes which, during the latter part of the last and since the commencement of the present century, have astonished and convulsed the world? God is building Jerusalem in troublous times. He is redeeming Zion with judgment, and her converts with righteousness. He is overturning, overturning, and overturning, that he may form the nations into one vast, universal empire to be given to his Son.

III. Let us consider whether any, and what duties devolve on us in relation to this subject.

Can we, as men, behold the progress of so interesting a drama, and feel no desire to act a part? Shall we continue lukewarm to the cause of God? Shall we do nothing, or be content with doing little, to improve the condition, and elevate toward heaven the views of millions who are of kindred blood? Shall we not join in the benevolent undertaking, to enlighten, soften, and purify the dark places of the earth, which are full of the habitations of cruelty? Does the salvation of sinners ordinarily, and does the commencement of the millennial felicity and glory depend upon the preaching and circulation of divine truth? Then the truth must be circulated and preached. But by whom can this be done, unless by those who already enjoy the best of heaven's blessings? Our duty, the duty of *all* Christendom, is clear, incontrovertible and imperious. Something must be done, much ought to be done, to furnish the destitute and benighted with the water, bread, and light of life eternal. But what is to be done? Officers, Trustees, and Missionaries are to do the *deliberative* and *executive* parts of the business. Still we *all* have a part to perform.

We should all *pray*; pray for the enlargement, peace, and prosperity of the Christian church. Unless we pray, there will be a want of missionaries. The Spirit will not be poured out to sanc-

tify men for the service. We are, therefore, to "pray the Lord of the harvest that he would send forth laborers into his harvest." If missionaries are called and sent out, they will labor *in vain*, unless prayers are offered up for their success.

But deliberation and prayer are not all, nor is the work of the Spirit directly, all that is necessary to be done.

The earth must help the woman. We must honor the Lord with our *substance*. The silver and gold are the Lord's, and to his treasury we must give freely according to our ability.

All, then, *may*, and *should* bear a part in diffusing the gospel of God, and with that his glory through the world. Some by laboring directly in the vineyard; some by selecting, qualifying, and sending forth laborers; some by giving liberally of the little or much, which the Lord hath given them; and all, by earnest and persevering prayer to Him, without whose blessing, Paul plants and Apollos waters in vain.

An extensive field lies before us. We may choose what part to cultivate. There are Bible Societies, and Societies for the support of missions, both foreign and domestic. These institutions, like a brilliant constellation, already gild the horizon with their lustre, and yet are but the dawn of day. Among these The Missionary Society of Connecticut shines conspicuous. On account of its character, and the field of its operations, it has peculiar claims upon us, and the people of this State. It is the Society of the State, and has been from the first patronized by the constituted authorities of the State. It has been in operation fifteen years. The oldest of the kind in the country, it is free from the suspicion of having had its origin in local jealousy, unhallowed ambition or sectarian pride. It is, I trust, the offspring of benevolence, faith, and prayer. Sure I am that it has been *consecrated* by prayer, benedictions, and tears of gratitude, joy, and hope. How many missionaries has it sent out! To how many thousands of the poor has it caused the gospel to be preached! To how many solitary families has it spoken cheering words! Into how many hands has it put the words of eternal life! How much has it done to cause the Northern and Western frontier settlements of our country to rejoice and sing for joy? It has received the blessings of many ready to perish. On how many hearts is the memorial of this Society written! Connecting the population by which it is supported with the resources which it has been enabled to command, probably no similar institution has done as much within an equal period, certainly none has done more.—But "nought is done while ought remains undone." "There remains yet much land to be possessed;" much wilderness to be employed; many a desert to make fruitful, many a solitary tract to gladden with the gospel. How extensive is the Macedonia of the West and South from which is perpetually heard the pathetic appeal, "Come over and help us."



Were inducements wanting to excite to action, I should suggest the following things for consideration.

1. Your obligations to God.

He has given you all the religious privileges which you enjoy. He has caused the sun of righteousness to shine upon you, and made you to differ from those in heathen lands. Freely ye have received, freely give. In this way express your gratitude to God and love to men.

2. Consider your readiness to aid men in regard to the present life.

When they suffer by fire, famine, war, or pestilence, you step forward to their relief. Ought there to be less sensibility to their *spiritual* wants and dangers? Are their *souls* of less value than their *bodies*? Are the interests of *eternity* inferior to those of *time*?

3. Consider the effects of religion upon the present peace and happiness of men.

Christianity eminently conduces to the blessings of civil liberty, the light of science, the charms of literature, and every thing which can dignify or embellish human life. As patriots, then, as scholars, philosophers, and lovers of mankind, you ought to exert yourselves to render the blessings of the Gospel universal.

4. Consider the worth of the soul.

What shall a man give in exchange for his soul? Compared with it what is the world worth? But are not *all* souls equally precious? The souls of others as well as your own? Will they not with you, lie down in everlasting burnings? or with you, dwell forever in joys on high? Do then for others, what you would have others do for you under similar circumstances.

What has God done for this end? He has given his beloved Son—given him to reproach, ignominy, and pain—to save a lost world. And do you not care whether others know of the Father's everlasting love?

What has Christ done? Though he was rich, for your sakes he became poor, that ye through his poverty might become rich. He became incarnate, bled, and died, that he might save sinners from hell and fit them for heaven. And will you not help to extend the saving blessings of his death?

What has Christ *commanded*? "Go ye, and teach all nations. Go ye into all the world, and preach the gospel to every creature." Are not these commands as binding now, as they were at the time they were given? Are they not as *really* binding as any commands in the Bible? But how can the gospel be universally preached, unless missionaries are sent into all the earth? And how can they be sent, unless furnished with the means of support? Divine love may warm and comfort their hearts, but will not sustain their fainting bodies. Faith may furnish them with weapons for their spiritual warfare, but faith will not feed them when they are hungry, nor clothe them when they are naked. If the gospel is to be preached to every creature, men must preach it. They

must be sent and supported. The end cannot be accomplished without the means. And the duty of furnishing the means is as clear as the duty of laboring to accomplish the end directly.

Do you ask why the universal propagation of the gospel, has been so long delayed? The causes are those which now retard its progress. The *apathy*, *avarice*, and *depravity* of men. The gospel is and always has been completely prepared for universal propagation. The gospel days, even from their commencement, are spoken of as the *last days*. And who can say that the events which have extended through so many centuries, might not have been confined to a few, had men but done their duty in this respect. Who can say, that it would not have been agreeable to the will of God, to have commenced the Millennium centuries ago? And shall the criminal neglect of others, be alleged to justify our inactivity? Ought we not for this reason to make more immediate, earnest, and vigorous exertions? Is it not high time for the Christian world to awake from the sleep of ages?

Do you suggest, that some missions have failed? They have for the want of means to support them—perhaps for the want of wisdom in conducting them. What then? have not *military* expeditions failed, and *commercial* schemes proved unsuccessful? This gives new adventurers an advantage enabling them to profit by the history of their predecessors.

Do you argue that the nations must first be civilized? Religion must help to civilize them. Without the refining influence of Christianity, they will be barbarous, with every other refinement.

Are the calls of charity upon you numerous? Are not the calls of God and Christ in the gospel, and that of millions of souls, perishing for lack of knowledge, among the most important of them?

Are your means small? So much the greater will be your reward. Your mite will be a great deal compared with that of those who give out of their abundance. But remember, "there is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."

I do not believe there is any danger that our country or that this *State* will be ruined by too liberal appropriations for the support and propagation, of the gospel either at home or abroad. But there are causes, little thought of, to which its ruin may one day be owing. *Faction* and *avarice*, with their hydra heads and serpent brood of evils, stare me in the face. They have been the great destroyers of republics, states, and empires. A rapacious spirit of wealth succeeded, in Rome, to the overthrow of Carthage. "The success with which it was attended, soon led to a profuse indulgence of vicious pleasures." This increased in proportion to the decay of the empire. From private degeneracy arose public corruption. The unprincipled acquisition of immoderate riches was followed by the mad and insatiable love of power; and the common tranquillity was sacrificed to the desperate efforts of ambitious chiefs contending for the sovereignty of their country.

Be warned then, by the experience of ages. "There is *no example* of a nation long surviving that period in its history, when the mere commercial spirit surmounted the nobler feelings and desires of man. Carthage fell, Tyre fell, Venice, Portugal, Holland, fell; and all were victims immolated upon the altar of commerce." May our own country, which has in great part succeeded to their inheritance, avoid their fate! May we remember that a spirit of mere gain, of worldly policy, of reigning avarice, never fails to sap the foundation of national greatness and ensure and accelerate national ruin! May we remember that the sea as well as the land is his, and that he made it, and charge every Western wind, and load every Atlantic wave with the high commission given to all men, of "teaching all nations, and baptizing them in the name of the Father, and of the Son, and of the Holy Ghost!".... AMEN.

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*Report of the Directing Committee of the Connecticut Bible Society :  
exhibited to the Society, at their meeting, May 12, 1814.*

TO THE

CONNECTICUT BIBLE SOCIETY,

*To be convened at Hartford, the second Thursday of May, instant,  
the Directing Committee of the Society respectfully submit the  
following REPORT :\**

**T**HE present is an age of wonders. Within a few years, astonishing changes and revolutions have taken place among the nations of the earth. Kingdoms have rapidly risen and fallen. The whole civilized world has been convulsed. The "battle of the warrior, with confused noise, and garments rolled in blood," has desolated the frozen regions of the north, and the fertile fields of the south. The fairest portions of the earth have been drenched in blood. The humble village has been given up a prey to the plundering foe; and the proud city brought to desolation as in a moment. Events, unparalleled in the annals of the world, have followed each other in quick succession, 'till the mind, familiarized to scenes of horror, contemplates the fall of a nation, and the destruction of thousands of human lives, with little emotion.

\*To the American edition of the ninth Report of the British and Foreign Bible Society, lately printed in New-York, is prefixed an Advertisement by the American publishers. There is a coincidence of thought, and a similarity of language, between that Advertisement and some parts of this Report. The writers of the latter feel it a duty they owe to themselves, to declare that at the time they prepared the Report, they had not seen the Advertisement, nor even heard of it. The resemblance between the two is, therefore, wholly accidental.

In the midst of this vast complication of human misery, the eye of faith is directed to him "who stilleth the noise of the waves, and the tumult of the people;"—to him "that bringeth the princes to nothing, and maketh the judges of the earth as vanity." The great Governor of the world has been chastising his offending subjects. The insulted majesty of Heaven has been vindicating the honor of his name; and impressing on mankind this important lesson, "Verily there is a God that judgeth in the earth." "He will cause the wrath of man to praise him, and the remainder of wrath he will restrain." Under all the vicissitudes of private life,—in all commotions among nations,—and in the fall of empires, the pious mind acknowledges the hand of God, and exclaims, "The Lord God omnipotent reigneth."

The Christian also beholds, in these great events, the God of Zion; views him, amidst all these tumults, watching over the interests of his church, and preparing the way for its enlargement. He opens the holy volume, and by the light reflected from its sacred pages, views the changes among the nations as introductory to the universal dominion of him "whose right it is" to reign.

But it is not only from a confident persuasion that God will overrule all things for his own glory, and the good of his church, that the believer is comforted, while he beholds so much misery brought on the earth by the iniquity of man. He sees many things now occurring which inspire him with consolation, and lead him to ascribe praise to him who is king in Zion. He sees events happening in the moral world as remarkable for a beneficial influence on the spiritual interests of mankind, as the events in the political world have been for disastrous effects on their temporal interests. While wide-spread desolation has resulted from the schemes of worldly politicians, spiritual blessings have attended the efforts of the friends of truth and righteousness.

Within that period, which has been so signally marked with tokens of the divine displeasure against the wicked, God has disposed the hearts of his people to devise many plans for the advancement of the Redeemer's kingdom; and has enabled them, to a good degree, to carry those plans into effect. In Europe, particularly in England, and also in the United States of America, and in the East Indies, many Societies have been instituted whose object is to promote the spiritual well being of mankind;—to increase religious knowledge in those nations which already have the light of the gospel, and to diffuse that light among those that are perishing for lack of knowledge. These Societies are numerous; and though differing in name, and in the particular mode of advancing their object, have the same general design in view,—a design which was celebrated by the angelic host when they shouted, "Glory to God in the highest, on earth peace, good will toward men."

In contemplating these benevolent Institutions, the mind is arrested by the British and Foreign Bible Society, which stands

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pre-eminent, for the simplicity of its plan, the importance of its object, the magnitude of its efforts, the extent of its influence, the blessedness of its effects. The man who first suggested the idea of this illustrious establishment, and those who aided him in its institution, will be ranked among the greatest benefactors of mankind; and their names be had in pleasing remembrance, by all who feel solicitous for the glory of God and the best good of man. During the year ending March 31, 1813, the receipts of money by that Society amounted to about 340,000 Dollars; a sum which, though in one sense great, is small compared with the vast designs proposed ultimately to be accomplished by the Institution. From its formation to May, 1813, a period of about nine years, the Society distributed in the united kingdoms of Great Britain and Ireland, 221,734 Bibles, and 412,785 Testaments. This, however, is but a small part of the good it has effected. By its instrumentality great numbers of Bibles have been circulated in most of the kingdoms of Europe, in the several languages of the inhabitants; and still further to promote its benevolent object, large sums of money have been given to Bible Societies in Europe and America, which owe their origin to that parent Institution. Such Societies are already numerous, and increasing every year.

Among the many Bible Societies formed in the year 1813, is one particularly worthy of notice established at Petersburg, in January of that year, not only with the sanction, but by the formal authority of Alexander Emperor of Russia. At a time when the ruins of the ancient capital of his extensive dominions were still smoking with the conflagration enkindled to save the empire from destruction by an invading enemy, and when the nation were looking, in anxious suspense, for the fate of every thing dear to man of a worldly nature, a meeting was holden by direction of the Emperor, and a Society formed, "composed of members of the Greek, Armenian, Catholic, Lutheran, and Calvinistic Churches, for the express purpose of making the grace of God sound from the shores of the Baltic to the Eastern ocean, and from the Frozen ocean to the Black sea, and the borders of China. Thus is the Bible capable of uniting Christians in the bond of peace. It is the standard lifted up by the son of Jesse, around which all his followers rally, in order to carry it in triumph over the whole globe."

Nor are Europe and America the only parts of the earth which have as yet been benefitted, by pious and charitable Institutions formed within the period, during which there has been a shaking among the nations. Through their instrumentality, numbers of the Hottentots, Boschemen, and Susoos of Africa, and many of the roving Tartars of Asia, have been brought to know and acknowledge the only true God, and to rejoice in a Saviour's love. The extensive and populous regions of India are beginning to feel, they have indeed already felt, the influence of this holy charity. Bi-

ble Societies have been established at Calcutta, and on the Island of Ceylon. On the shores of the Ganges and the Indus, the name of Jesus has sounded. The holy Scriptures, or parts of them, have been translated into most of the numerous dialects of India, and a way is rapidly preparing for the Christian missionary to tender the blessings of salvation, as announced in the holy volume, to the deluded followers of Mahomet, and the blinded worshippers of Juggernaut, who inhabit the countries watered by those fertile streams, or who dwell on contiguous islands, where every breeze of air wafts the most fragrant perfumes. Guided by the spirit of prophecy, the enlightened Christian beholds the time,—a time he thinks not far distant,—when the inhabitants of all those fertile regions,—and when indeed all the inhabitants of the earth,—shall read the words of eternal life each in his own language; and when “the Angel, having the everlasting gospel, shall fly to preach it unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.”

Of charitable Institutions of a religious nature, those formed in the United States have been alluded to. Here, as well as in Europe and the East-Indies, there are Missionary, Religious Tract, and Bible Societies, each of which has had more or less influence in promoting the cause of religion, within the particular sphere of its own operations; and the aggregate of good produced by the whole is great;—how great will not be known till all, who have shared in the good thus produced, shall meet around the throne of God, and praise him for the various means used by him in bringing them to glory.

Of the Bible Societies in this country, the British and Foreign Bible Society may be considered as the origin, in this sense, that it took the lead in this labor of love. It has also aided many of them, by generous donations of money to increase their funds. There is at least one Society in each State in the Union, one in the District of Columbia, and one in the Mississippi Territory. In several of the states, there are more than one, and the number of the whole is thirty eight.\* They all have the same object in view, the circulation of the holy Scriptures.

The Louisiana Bible Society deserves to be mentioned particularly, as being established in a part of the country where a great proportion of the inhabitants are Roman Catholics; and the hope may be indulged that it will be instrumental of great good among

\* There are in the Province of Maine, two Bible Societies; in New-Hampshire, one; in Vermont, one; in Massachusetts, four; in Rhode-Island, one; in Connecticut, one; in New-York, nine; in New-Jersey, two; in Pennsylvania, two; in Delaware, one; in Maryland, one; in Virginia, three; in North-Carolina, one; in South-Carolina, two; in Georgia, one; in Ohio, one; in Kentucky, one; in Tennessee, one; in Louisiana, one; in the District of Columbia, one; in the Mississippi Territory, one. Some others may have been established, which have not yet come to the knowledge of the Committee.

that denomination of people. It is also a circumstance which should excite, in all the friends of divine truth, gratitude to him who holds the hearts of all men in his hands, that the Roman Catholic Bishop, residing in New-Orleans, has consented to the circulation of the Scriptures among the Catholics in his diocese. These are mostly of French extraction, in a deplorable state of ignorance and blindness, and unable, even if they were disposed, to procure the Bible in their own language. With especial reference to them, an edition of the Bible, in the French language, is now printing in New-York, and an edition of the New Testament, in the same language, in Philadelphia.

Having given this general view of Bible Societies, and of other Associations for advancing the cause of religion, the Directing Committee of the Connecticut Bible Society would now advert more particularly to the concerns of that Institution, which was among the first established in this country. Before reporting their particular proceedings, the Committee feel it their duty to call the attention of the Society to the goodness of God, in disposing so many of the people of the state to contribute towards providing the destitute with the means of salvation, by furnishing them with the words of life. Notwithstanding the pressure of war, and consequent public burdens, their liberality has not diminished the last year. And while such liberal donations have been made to the Bible Society, the Committee are happy to learn that contributions to the Missionary Society of Connecticut, and to the American Board of Commissioners for Foreign Missions during the year past, have not lessened, but, especially as regards the former of these Institutions, have been greater than at any antecedent period.

At the date of their last Report, May 5, 1813, the Committee had on hand 579 Bibles. Since that time, they have purchased 2500, and have received 25 which were charged in the last year's Report as sent away, but were afterwards found not to have gone, making in the whole 3104. Of these 582 now remain on hand; and the rest have been disposed of as follows: 500 to Subscribers; 443 to sundry persons for distribution in various parts of the state; and 1579 sent out of the state, viz. 200 to the Province of Maine; 300 to New-Hampshire Bible Society; 100 to Vermont Bible Society; 57 to several places in Massachusetts; 100 to Orange Bible Society, New-York, and 68 to other parts of that state; 56 to the northern counties of Pennsylvania; 100 to the City of Washington; 100 to Ohio Bible Society; 200 to New-Connecticut; 98 to Steubenville, Ohio; and 200 to Kentucky Bible Society; making 2522 distributed since last May.

Since the organization of the Society, which was in May, 1809, there have been purchased 10723 Bibles, of which number 10,111 have been distributed as follows:

Delivered to subscribers, by the general Agent,	2521
Sent to sundry persons appointed Agents, in various parts of the State, to distribute Bibles to subscribers and others,	1400
Delivered by the general Agent to Ministers and other persons, for gratuitous distribution,	1993
<b>Total distributed in Connecticut,</b>	<b>5914</b>
<i>Sent out of the State, viz.</i>	
To Province of Maine,	200
New-Hampshire Bible Society,	300
Vermont Do.	300
Sundry places,	122
Massachusetts, Do.	125
Rhode-Island Missionary Society,	400
Sundry places,	96
New-York, Oneida Bible Society,	600
Orange Do.	300
Genessee Missionary Society,	50
Sundry places,	153
Pennsylvania, northern counties,	124
Ohio, Bible Society,	300
Cincinnati,	100
New-Connecticut,	659
Steubenville,	98
Kentucky, Bible Society,	200
City of Washington,	100
<b>Total sent out of the State,</b>	<b>4227</b>
<b>Whole number of Bibles delivered,</b>	<b>10141</b>
<b>On hand May 1814,</b>	<b>583</b>
<b>Whole number purchased,</b>	<b>10723</b>

There have also been purchased and gratuitously distributed 100 Testaments,

For a statement of the Funds the Committee refer the Society to the Treasurer's Account accompanying this Report, from which it will appear that the receipts for the past year amount to \$2345 50, and the expenditures to \$1663 64; and that the balance in his hands is \$2951 52; of this sum \$2460 form a permanent fund, arising from a part of the payment of eighty-two life members; thirty dollars for each permanent member, being, pursuant to a vote of the Committee, appropriated to the establishment of a fund. The residue of the balance, being \$491 52, is to be expended, as it shall become necessary to further the designs of the Society. Of the money disbursed by direction of the Committee, \$500 were last year sent to the East-Indies, towards



repairing the loss suffered by the burning of the Mission printing press at Serampore ; and \$500 have been recently appropriated, to be paid in June, to aid the publication of an edition of French Bibles, now printing in New-York, to be re-paid, when the work shall be completed, by as many copies as that sum shall amount to at prime cost. These Bibles are to be subject to the order of the Committee.

The preceding statement shews that of the Bibles distributed, 4227 have been sent out of the state. The applications for that divine book, from many places, especially in the new settlements, have been numerous, and often repeated ; and the Committee deeply regret that it has not been in their power to answer all the calls thus made upon them. "Do furnish us with a Bible," is an address frequently made, by destitute families, to those who have acted as agents in this charity ; and painful is the thought that this address should have been so often made in vain.

True it is, and it is a most pleasing truth, that many poor families, in this and other states, have been gladdened by receiving into their humble dwellings the book of life. They have welcomed it as a precious treasure, imparted by him "from whom cometh down every good and perfect gift." But while the members of the Society rejoice in this pleasing truth, and congratulate themselves for what they have been thus enabled to do, for the relief of the needy, let them remember the many houses in which this treasure is not yet to be found. When they are comforted by reading or hearing the consoling truths contained in that blessed volume ; and by contemplating the glorious plan of redemption there and there only made known ; let them think of those who are destitute of the privileges they enjoy. Let them manifest their gratitude to him who, in this respect, has made them to differ from others, by exerting themselves, to the utmost, to help forward the diffusion of the holy Scriptures, till every house in the land, however mean in outward appearance, however wretched and indigent its inhabitants, shall have within its walls that sacred book, which is suited at once to the humble cottage of the poor, and to the superb mansion of the rich. Let it not be said that of the many families which people our cities, our towns our villages, and our extensive settlements, there is one where the glad tidings of salvation cannot be read for want of the book which alone contains those tidings.

The past efforts of Bible Societies, to seek out the needy, and in part to supply them, afford no reason for becoming remiss in future. They should rather stimulate to still greater exertions, as one effect of them has been to show the urgent call for exertion. The good work is but begun. And while the enemies of the truth are doing their utmost to disseminate the poison of error, let its friends be still more engaged to diffuse the all powerful antidote. Let them redouble their zeal, to spread the light of divine

truth, till every dark corner shall be enlightened by its salutary beams;—till the happy time come when all shall know the Lord, from the least to the greatest; and all join in one devout ascription of praise to him who was, and is, and is to come, God blessed for ever.

*In the name of the Committee,*

ANDREW YATES, *Clerk.*

Hartford, May 5, 1814.

### OFFICERS OF THE SOCIETY.

His Excellency JOHN COTTON SMITH, *President.*

Hon. JEDIDIAH HUNTINGTON, New-London,

Rev. SAMUEL NOTT, Franklin,

Rev. SAMUEL MERWIN, New-Haven,

Rev. LYMAN BEECHER, Litchfield,

} Vice Presi-  
dents.

HENRY HUDSON, Hartford, *Secretary.*

JOSEPH ROGERS, Hartford, *Treasurer.*

His Hon. CHAUNCEY GOODRICH, Hartford,

SAMUEL PITKIN, Esq. East-Hartford,

Hon. THEODORE DWIGHT, Hartford,

Rev. HENRY A. ROWLAND, Windsor,

Rev. CALVIN CHAPIN, Wethersfield,

Rev. ANDREW YATES, East-Hartford,

ICHABOD L. SKINNER, Esq. Hartford,

Rev. SAMUEL GOODRICH, Berlin,

Rev. NOAH PORTER, Farmington,

} Directing Committee.

Rev. ABEL FLINT, Hartford, general Agent for purchasing and distributing Bibles, to whom applications for Bibles are to be made.

Agents have been appointed, in most of the towns in the state, for soliciting and receiving subscriptions and donations. Those Agents are requested to make their returns either to the Treasurer at Hartford, or to *Julius Deming, Esq. Litchfield; Guy Richards, Esq. New-London, or Charles Sherman, New-Haven,* as

may be most convenient. These gentlemen are appointed Agents of deposit, and will be furnished with Bibles from time to time to supply all who may apply to them for their annual dues, as members of the Society, upon being duly certified that payments have been made entitling the applicants to Bibles. To them also applications may be made for Bibles for gratuitous distribution.

The following gentlemen are appointed Agents to search out the poor, in their respective vicinities, and to supply them with Bibles, viz. Deacon *Flatt Cooke*, Danbury; Rev. *Roswell R. Swan*, Norwalk; Hon. *John Davenport*, Stamford; *Jonathan Huntington*, Esq. Haddam; *Jonathan Lay*, Esq. Saybrook; Rev. *William Lyman*, D. D. East-Haddam; *Jonathan Barnes*, Esq. Tolland; *Jabez Clark*, Esq. Windham; and Rev. *Joel Benedict*, D. D. Plainfield. The above named Agents are requested to apply for Bibles, as they shall need them, to the general Agent at Hartford, or to the Agents of deposit before mentioned.

*Ichabod L. Skinner*, Esq. and the Rev. Messrs. *Samuel Goodrich*, *Calvin Chapin*, and *Andrew Yates*, are a Committee to correspond with the Agents for receiving and soliciting subscriptions and donations, with powers to appoint other Agents for that purpose, as from time to time they may find necessary.

*Disbursements by order of the Directing Committee for the year  
ending May 1, 1814.*

	Dlls. C.		Dlls. C.
For 2500 Bibles at 62 $\frac{1}{2}$ cts.	1562 50	4 Boxes for do. sent to sundry places,	4
Printing subscription papers and letters to Agents,	6	Transportation, do. to New York and Ohio,	3
do. 1600 copies fourth Report,	33	do. do. N. Con.	7 50
do. and binding Book of Orders,	8	Box for do.	75
do. subscription papers,	5 75	Transportation, do. to New Haven,	87
2 Alphabets for the Agent,	75	Box do. New York state,	50
Wrapping paper for do.	34	3 do. do. New Hampshire,	2 25
Box for Bibles to Vermont,	1	1 do. do. Steubenville,	1
do. for do. to Bloomfield and transportation,	2 25	Transportation, do. do.	12 16
Transportation of Bibles to Washington,	1 13	2 Boxes to New H. Kentucky,	3
Box for do.	1	6 do. do. to sundry places,	5
Transportation, do. to New Haven,	75	Postage for several letters,	64
		Total am't of disbursements, 1663	64

## TREASURER'S ACCOUNT CURRENT.

DR. { Connecticut Bible Society in Account with *Joseph Rogers*, } CR.  
 as their Treasurer, from May 5, 1813, to May 1, 1814. }

1814.		1813.	
To Cash paid for sundries by order of the Committee, as pr. preceding statement, . . . .	\$ 1663 64	May 5, By balance as per statement, viz.	
May 1, To balance credited in new account,	2951 52	Permanent fund,	
		Sixty-three life members, . . . .	1890
		To be expended,	379 66
	\$ 4615 16	1814.	\$ 2269 66
		By amount of donations from May 5, 1813, to May 1, 1814, as per preceding statement,	2210 81
Permanent Fund,		By interest received, as per preceding statement, . . . .	134 69
Eighty-two life members, . . . .	2460		\$ 4615 16
To be expended,	491 52	1814.	
	\$ 2951 52	May 1, By balance as above, . . . .	\$ 2951 52

JOSEPH ROGERS, Treasurer.

Examined by *HENRY HUDSON*, } Auditors.  
*SAMUEL PITKIN*, }

Hartford, May 1, 1814.

## The history of Enoch.

THE history of the antediluvian world is comprised in limits so narrow, that we must expect in it no more than hints of information. Both the events of that period, and the characters which were notable, are barely mentioned without any enumeration of particulars. The insertion of particulars could not be admitted into a history of near two thousand years, which was to be confined within so small a compass. Things neces-

sary to point out the general course of the world, and exhibit to view the characters of men, are all that could be noticed in such a history.

Among the notable characters of the antediluvian world, Enoch holds a distinguished rank. Yet all his biography is comprised within the limits of four short verses. The little that is said respecting him in this history, and the notice taken of him by the apostles Paul and Jude, shew that he was a distinguished man. From



these we learn that he was a man of piety, a prophet, and distinguished in his death.

The piety of this patriarch is signified in the expression, *he walked with God*. And considering the brevity of his history, we must conclude it is not without meaning that the expression is repeated respecting him, *he walked with God*. It imports that he was pre eminently pious. He was so distinguished in piety that it deserved notice above every trait in his character.

He was reconciled unto God, he believed in the perfections of his nature, and had pleasure in his excellence. The apostle Paul, in his epistle to the Hebrews, saith that Enoch had this testimony, *that he pleased God*, and infers that he must have possessed correct views of God, and that he had delight in him. For when he had declared that Enoch pleased God, he adds, "But without faith it is impossible to please him : for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." To walk with God necessarily implies reconciliation to his character and delight in him. "Can two walk together," saith the prophet Amos, "except they be agreed?" Delighted with the exhibition of God's glory in all his works and ways, Enoch experienced the feelings which are expressed by the Psalmist, saying, *O Lord, our Lord, how excellent is thy name in all the earth*. And possessing an inward reverence for the Lord, he rejoiced in his universal presence, saying, *Thou God seekest me*.

He lived in obedience to the commandments of God. The ways of worship appointed for that dispensation he frequented, and had communion with the Father of his spirit. He was in the assembly of the sons of God and united in the appointed services. The Lord, he always set before him and had respect to him above all things. He was faithful in all the obedience required of men, included in the concise precept, "Walk before me and be thou perfect."

Enoch was also a prophet. He was raised up in a time when corruptions began to make their appearance in an alarming degree ; and was called to bear testimony for the truth in the boldest manner. He was appointed to oppose that flood of ungodliness which was rapidly swelling in his day, and continued until in the days of Noah, the third in descent from him, when the earth was cleared of that ungodly race by the deluge.

The degree of revealed light, which was enjoyed by the church before the flood, cannot be ascertained with precision. The things which were taught by Enoch as a prophet cannot therefore be particularly pointed out. Things essential to salvation, and things calculated to lead men to a knowledge of the truth, we conclude, were known and preached. A few of these particulars may be enumerated. The first revelation to man was made in Paradise to Adam and Eve. That the seed of the woman should bruise the serpent's head, and that the serpent should bruise his heel. The full extent in which this was un-

derstood cannot be ascertained. Perhaps we may safely say that a deliverer from the ruins of Satan's temptation, a deliverer who should be emphatically the seed of the woman, a deliverer who should be the Lord, and that expiatory sacrifices were necessary to this deliverance, were all understood to be implied in this promise. On this supposition we account for Eve's expression at the birth of Cain, saying, *I have gotten a man the Lord*; and in the same way we suppose that Adam and Eve with their children were taught to offer sacrifices. These things must therefore have formed a part of the doctrines which Enoch taught as the appointed prophet of God.

In addition to these he taught the necessity of a separation from the ungodly world, of a holy life, of devotedness to God, and of assembling for the public and social worship of the Lord. In the days of Cain and Abel a distinction had commenced between the precious and the vile. In the days of Seth, when men had multiplied on the face of the earth, they began to call upon the name of the Lord. And when the wickedness, which drew upon men the deluge, is mentioned, it is noted as a crime of greatest magnitude that the sons of God did not consider themselves as devoted to the Lord and separate from the world, but followed their own inclinations instead of God's will, and connected themselves with the daughters of men without regarding duty, or considering what becometh those who are devoted to the Lord.

In the instructions, admoni-

tions, and reproofs administered by Enoch, the righteous retributions of God were faithfully and boldly held out for the encouragement of the pious Christian, to alarm the ungodly. His instruction on this subject, and his plainness of speech are recorded by the apostle Jude: "Enoch, (saith he,) the seventh from Adam prophesied of these, (that is, of the end of the wicked,) saying, behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds, which they have ungodly committed; and of all their hard speeches which ungodly sinners have spoken against him." An age involved in awful corruption, an age which opposed and derided the most solemn truths, he boldly reprov'd, and in the plainest language, admonished of an approaching judgment, and of the righteous retributions of the Almighty.—What were the peculiar trials he endured on this account we cannot tell. Whether like Elijah he was obliged to flee into the wilderness, or was miraculously preserved in the midst of furious persecution, we cannot say. But on common principles of the operations of human nature, his life must have been in jeopardy perpetually.

He was not continued in such trials very long. He lived less than half the days of man's life in that period. He was translated to heaven. It has indeed been questioned by some, whether this is the import of the expression, *he was not, for God took him*. They who doubt the

correctness of the common interpretation of these words, say that they signify nothing more than that he died. The question is decided for all who receive the Scriptures as an infallible guide. The apostle to the Hebrews saith expressly, that he was translated. What the nature of such translation is, or what change the body undergoes we ought not to presume to describe. It is beyond our comprehension. Perhaps it is something like that change and removal which the godly on earth shall experience at the sound of the last trumpet. "Behold I shew you a mystery (saith Paul to the Corinthians,) we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump; (for the trumpet shall sound) and the dead shall be raised incorruptible, and we shall be changed." Like this may have been the change endured by Enoch and Elijah. The nature of it is inexplicable, the fact is established.

The reasons of God's ways are inscrutable; neither does it become us to pry into them with profane curiosity, lest we be wise above what is written. In some cases these reasons are obvious, and the suggestion of them tends to edification. In the case of Enoch his translation answered various purposes worthy of God.

He was delivered from the persecutions of an ungodly age which rebelled against God's counsel by him. It is not uncommon for the Lord to hide his faithful people in the grave from the cruel hands of the wicked. There the wicked cease from troubling,

and the weary are at rest. How kind is such a dispensation to them! Much more kind is it to translate them to heaven.

By the translation of Enoch God's approbation of his services and doctrines was expressed in the strongest manner. Had he continued with them, opposers would have heard only what he had told them, perhaps a thousand times, and had as often treated with contempt as well as unbelief. Had he continued, they would have been more irritated by his faithful preaching than they had been before. But now that he was translated to heaven, a seal was given to all his ministry which surpassed all the testimony it had ever received before. Now all his instructions, admonitions, and warnings, were repeated with the sanction of the Almighty in a manner which placed them beyond controversy. It seemed to be the last remedy of mercy and the most powerful. If they resisted this they must be given over to perdition. It proved them. The people to whom Enoch preached appear to have continued in their former courses without obstruction until they were destroyed.

Enoch was translated also to leave a sensible testimony of a future state, in that age. The wisdom of God has seen fit to furnish the world with three instances of a passage of human nature from earth to heaven, without the separation of the soul and body; and these under three different dispensations of the gospel. The end of these was to confirm the truth of a future state in a manner which is

most likely to impress the mind. Enoch, Elijah, and the Saviour, in their entrance into heaven, furnished the world with this confirmation of a future state.



[The following Communication was not received till after the Magazine for April was issued. Though most of the annual contributions have probably been collected, the judicious remarks of the writer may perhaps have a tendency further to awaken public attention to the interesting subject.] Eds.

MESSRS. EDITORS,

The annual contributions for the Missionary Society are to take place in a short time, and you have it in your power, doubtless, to promote the cause, essentially, by publishing something upon the subject before the first of May. Should you consider the following lines, or any part of them likely to benefit the Missionary cause, you have liberty to publish them. Yours, &c.  
F—d.

TO THE FRIENDS OF TRUE RELIGION.

**B**Y request of the General Assembly, His Excellency the Governor of this State has been pleased to issue his Proclamation, relative to contributions to the Missionary Society. In this interesting and important day, every exertion should be made by the friends of Zion, to spread the religion of IMMANUEL through the world. Missionary Societies have done much to meliorate the condition of those destitute of the ordinances of

the gospel, and it is believed that great numbers will rejoice in heaven millions of ages hence in consequence of the exertions of such Societies.

The field for missions is very great in our own country as well as others. "The harvest is great and the laborers are few, pray ye therefore, the Lord of the harvest," said Christ, "that he would send forth laborers into his harvest." It is not only the duty of Christians to pray, but their prayers should be accompanied by exertions on their part, and if they cannot go forward and share the toils and honors of missionaries, they can do much, to furnish the means so that others may engage in this important employment. But missionaries must in some way be supported. The good people of Connecticut have frequently manifested a liberal spirit, and have contributed nobly for the support of missionaries in our new settlements; but let them be fully acquainted with the deplorable condition of their brethren there; and it is believed their contributions would be more than double to what they have been heretofore.

The very important missionary services performed by Messrs. J. F. Schermerhorn, and S. J. Mills, have been the means of bringing to light an extensive field for missionary labors; and their exertions to obtain information respecting places destitute of the preached gospel, call for unfeigned gratitude to God. That the call is very pressing upon the people of this State to increase their former liberality to the Missionary Society, may



be seen by a perusal of *'A view of that part of the United States which lies west of the Allegany Mountains with regard to religion and morals, by Mr. Schermerhorn, and Mr. Mills :'* which has lately been published at Hartford.—Some important facts from this publication will now be exhibited.

The different Districts of country which Messrs. *Mills and Schermerhorn* explored, and which must certainly be considered as proper missionary ground, contain 1,697,466 inhabitants, and among these there are only 284 ministers of the Presbyterian, or Congregational order; and these ministers supply 450 different churches; so that the number of churches where they have preaching a part of the time is almost double to the number of ministers, and in some of these places, they are supplied with ministers only one third of the time. In addition to this, there are 262 vacant societies where they have no regular preaching, besides a great number of other places where ecclesiastical societies might be formed, and where churches will be planted and at no distant period, and what is now a wilderness will in a spiritual sense become a fruitful field. Should the 284 ministers mentioned above, be equally distributed among the inhabitants of these several districts, each minister must have the charge of 5978 souls. But Mr. Schermerhorn informs, that "in the district between the Allegany Mountains and Ohio River there are at least 100,000 inhabitants, without one solitary Presbyterian preacher among them"

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"Another District in West-Tennessee is in a similar situation." It is true there are some among them who call themselves preachers; but instead of preaching the gospel, they lead the people into gross errors.

Is it possible for those who enjoy the gospel in its purity, to remain easy and make no exertions, to send the gospel to the destitute?—Let all remember they are stewards, and God will soon say, to them "Give an account of your stewardship." Great multitudes will doubtless have occasion at the day of judgment to reproach themselves that they have done little or nothing for Bible and Missionary Societies. It is hoped and expected that the contributions for Missionary purposes will be much greater this spring than they ever have been before.—PEOPLE OF CONNECTICUT, ponder well the words of Inspiration, "FREELY YE HAVE RECEIVED, FREELY GIVE."

*A Friend to Missions.*

### *The Origin of Idolatry.*

THE first truth contained in the Holy Scriptures is that of the being and unity of God. "In the beginning, GOD created the heaven and the earth." At the beginning, before all things else, God existed, and he alone. This truth lies at the foundation of our religion, as upon it is built the whole structure of divine revelation, and all the hopes of immortality. Aware of the importance of this truth, Infidelity has declared with great assu-

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rance, that "Polytheism is the natural religion of mankind." And with that display of learning which error usually affects, it has been asserted that this position is supported by the uniform testimony of history. An assertion which cannot be maintained.—While many different and conclusive modes of reasoning have been adopted by moralists and divines to prove the being of a God, there is one, perhaps no less satisfactory than most others, which has been but little noticed. That is, the early acknowledgment of men. In the earliest ages of mankind, the being and unity of God; of one invisible and infinite God, and the only God, was universally acknowledged. This can be proved by showing the beginning of the acknowledgment and worship of idol gods. If the worship of false deities had a beginning since the earliest period of the world, previous to this, no divinity could have been acknowledged but the true God. And that the true God was thus acknowledged, is proved from the existence of idol worship, since no one would have thought of worshipping false gods only in imitation of the true.

Though the readers of the Magazine may be in no want of any confirmation of their faith respecting the being and character of the true God; yet, as idolatry has ever been the great enemy of revealed religion, it may not be unworthy of attention to trace it to its origin, and discover its early progress. The true source of all idolatry is, indeed, the corruption of the human heart, which says "there is no God."

The period in which this disposition was first manifested, in an open departure from the true God, by ascribing divine attributes to fictitious deities, forms an interesting epoch in the history of man.

The oldest author in the world, of whose writings we have any credible remains, excepting some of the writers of the Old Testament, is Sanchoniatho. He lived in Phœnicia, was a native of the city Berytus, and wrote the Phœnician history. He flourished a little before the Trojan war, according to the common chronology, about twelve hundred years before Christ.—There are but few fragments of this history extant, preserved in the writings of Eusebius and others. The history begins with the creation of the world and the origin of mankind, and, including the antiquities of Phœnicia and the neighboring countries, is continued through a period of almost two thousand years. Porphyry who lived about three hundred years after Christ, one of the most subtle and able adversaries of Christianity that has ever appeared, made much use of this history as the best account that could be obtained of the origin of mankind, if the sacred history of Moses were set aside. This most ancient profane historian appears by his writings, most evidently to have been acquainted with the sacred books of Moses. He lived in the vicinity of Judea, and wrote about two hundred and fifty years after the Hebrew Lawgiver. As the writings of Moses maintained and established the worship of the God of Israel, so it was the

professed design of the Phœnician historian to write a defence of idolatry, and the religion of his own country. But such are the holy dispensations of infinite wisdom, that this professed advocate of paganism becomes, undesignedly, a valuable witness for the character of the true God.—As the most effectual mode of establishing the validity of idolatry, he begins with the origin of mankind, that he may place its existence in the most remote antiquity. But he has given its beginning, and left the irresistible conclusion that, previous to that time, the one true God, alone, was acknowledged and worshipped.

The account given by Sanchoniatho, of the creation, is confused and obscure. After the mention of several things, he observes, “Of the Wind and Void, were begotten two Mortals. Protogonus and Æon.”—The former name signifying the *first born* or *first produced*, the latter signifying *life*. This latter name seems to be merely the variation in another language, (for all that we have of Sanchoniatho is from a Greek translation) of the Hebrew name Eve. A little after, he observes,—“Those who were begotten of these, were called Genos and Genea.” This first is manifestly the same name with Cainus or Cain, and the other is the mere variation of the gender. These persons, he says, “dwelt in Phœnicia.” He goes on:—“But when great droughts came, they stretched their hands up to heaven, towards the sun; for him they thought to be the only Lord of heaven, calling him

Beel Samin.” Signifying, in the Phœnician language, the Lord of heaven. This is the first intimation of idol worship.—They address the sun; and we see for what purpose. In a time of great droughts they implore him to restrain his scorching beams. And, it seems, had it not been for the drought, they would not have thought of addressing the sun. The sons of Genos and Genea, he calls, as rendered in our language, light, fire, and flame. These names bear a manifest affinity to their notions of worship, which was, by degrees, addressed more and more to the sun. He does not intimate, however, that this kind of worship was, by any means, general.

After giving an account of the creation, which he says was taken from the records of Thoth, he observes, “But these first men consecrated the Plants, shooting out of the earth, and judged them to be God’s and worshipped them, upon whom they themselves lived, and all their posterity, and all that were before them: To these they made their meat and their drink offerings.” Here we observe their worship of plants was their own invention entirely, and that of men some ages after the creation. For he says that upon these plants they themselves lived, “and all that were before them.” In these two instances, which are the earliest mention of idolatry, it is sanctioned by no divine or miraculous authority, but appears to have been, merely, a device of men, and that not of the first generation, nor derived from

them. Nor are they agreed in the object of their devotions, while one is raising his hands to the sun, another is deifying the productions of the earth, according to the particular circumstances which led them to the worship of false divinities.—While he has placed this commencement of idol worship, in one account, in the second generation, that seems to be not consistent with his other account; while the names by which he designates some of the third generation, lead us to conclude, that the notion of worshipping the sun and fire, by his own statement, must have originated at that period. However he may labor to establish a veneration for idol worship by referring its institution to such an early period, by his account of subsequent events, the respect he would wish to produce, is wholly destroyed. In the fifth generation he speaks of the great prevalence of immorality and vice. At this period, he mentions that Usous having observed the powerful effects of a most violent storm, “consecrated two stones to fire and wind; and he bowed down to, or worshipped them, and poured out to them the blood of such wild beasts as had been caught in hunting.” He then adds, “But when these were dead,” [that is Usous and Hypsuranius, who were brothers.] “those that remained, consecrated to them stumps of wood, and monuments of stone, and kept anniversary feasts to them.” Here is another change of the objects of worship, and without any authority but fancy.—In the seventh gen-

eration, he mentions a person by the name of Chrysor, of whom he observes, “He was the first of all men that sailed.—Wherefore he also was worshipped after his death for a God.” Of the ninth generation, he says, “By these were begotten others, one of which was called Agrus, and the other Agrotos, or husbandmen, who had a statue, which was very much worshipped, and a temple carried about by one or more yoke of oxen in Phœnicia. And among the people of Byblus, he is eminently called Hypsistus, or the greatest of the gods.” Under the tenth generation, he observes, “About this time was first invented the building of a complete ship.” This probably refers to the Ark of Noah; as he was the tenth generation from Adam. This writer, however, studiously avoids the mention of the deluge, an event so much noticed by almost all the earliest authors. As that was an immediate judgment of heaven upon idolatry, the notice of the event would not comport with his design.

These quotations from so early a writer, of whom very little is known, would not have been given at such length, but for the purpose of presenting the most ancient account of idol worship in a clear light, as attested by an able and zealous votary. In these testimonies, we find an explicit acknowledgment, that the most ancient rites of paganism had their origin entirely in caprice, in the humors and inventions of men. That, originally their divinities were objects of very little regard, and must be



subservient to the inclination and power of their votaries.— It appears also, that their most famous deities were mortal men, who, in consequence of some peculiar characteristics or performances, were consecrated, after their deaths, as objects of adoration. From the facility of the deification of men and other objects, and from the peculiar estimation in which these novel deities were held, soon surpassing all others in public esteem, it may be safely concluded, that the early notion of paying worship to the sun, had no more substantial foundation than the other; and that there was nothing beyond their own caprice to engage their reverence and worship. Another remark naturally arising from this representation, is, the people here described do not appear to have ever felt any thing of that reverence towards these divinities, which all rational creatures must be supposed to feel towards a Being who is conceived to be the Creator and Governor of the world; and that, though it be studiously concealed by this writer, there seems to be good reason to conclude, from the emptiness of their Theology, that there must have been a general impression of the great and the true God, infinitely above all the creatures of human device. One further remark upon what has been noticed, is, the history of Sanchoniatho, before the flood, evidently follows the posterity of Cain, and not that of Seth. Among the descendants of the first murderer, idolatry was, undoubtedly, very early instituted.

The proper mythology of the heathen world, which has been the subject of great investigation and esteem among many nations of considerable improvement, commences in generations of men which succeeded the general deluge. This therefore, is more particularly deserving of attention. The obscure account given by Sanchoniatho, evidently refers to the period before the flood. In the succeeding mythology of heathen nations, we find the long venerated religion of the Egyptians, the Scythians, the Greeks, the Romans. And though no two nations, or states, or even cities, appear to have had notions of their deities perfectly similar; yet there is a general likeness of character running through the whole. The deification of eminent men seems to have been the favorite notion that characterises the whole system. Idols of almost infinite variety are progressively introduced, but in the earliest and simplest times their deities are almost exclusively of this description. This is evident from the character uniformly given them by their most intelligent votaries. Like men, they have parents and children; they have sexual distinctions and matrimonial connections; they have all the passions, the affections and aversions, the jealousies and attachments, the pleasures and the pains, the fears and hopes, which distinguish the human character.

The most ancient heathen writer extant, on whom we can place any satisfactory dependence, is Homer. From him we know more of the ancient my-

thology of the pagan world, than from any other writer. The gods which he celebrates, generally, had their births and their deaths, which were followed by their apotheosis or deification. They were generally local; confined in their influence and favors to individual places, or to certain particular employments of men; subject to every human passion, they had their contentions and strife; their powers were always circumscribed; they took an interest in the affairs of men, not as presiding over all, but attaching themselves to particular objects and parties according to their respective humors.

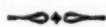
We will now take a brief view of some of the most revered divinities of the most polished nations of antiquity. The people which seem to have made the most early advances in the arts of civilization, were the Egyptians. The most eminent idol deities of that nation were Osiris and Isis. The former male, the latter female. Osiris, they consider their first king. In consequence of the antiquity of his time, and the great improvements which he made in the country, he was highly venerated. He was murdered by Typhon his brother, and Isis his wife made great lamentations for him, erecting statues to his memory. As he introduced and greatly improved the arts of husbandry, he was worshipped in succeeding times under the similitude of an ox. This seems to have been the true foundation of the worship of the golden calf by the Israelites, and of the calves afterwards set up by Jeroboam, in Bethel and Dan. After the death of I-

sia, she also was canonized, and worshipped with great solemnity. Such is the account of the most illustrious idols of the Egyptians, derived from Homer, Plutarch, Herodotus, and others of the best writers of antiquity.

As it is generally agreed that Ham the son of Noah began a settlement in Egypt, and that Mizraim the son of Ham was the first chief of the country, Osiris is supposed to be the same with Mizraim. The place where Joseph and his brethren buried their father, with great mourning was called by the Canaanites, "Abel-mizraim," signifying "the mourning of the Egyptians." Gen. l.—11. Osiris is said to have been the son of Jupiter, which was a general name applied to many different deities. In this case, Jupiter appears to have been the same as Ham. A temple dedicated to Jupiter Hammon, existed in Egypt so late as the time of Alexander. On some ancient monument, there has been found an inscription illustrative of the character of Osiris. It is the following, "I am Osiris, who conducted a large and numerous army as far as the deserts of India, and visited the streams of the Ister, and the remote shores of the ocean." It is said by Herodotus, called the father of history, who wrote about four hundred and sixty years before Christ, that the most ancient Egyptians had no statues or temples to their gods. With all their idolatry, they seem to have had some idea of a supreme invisible God. On one of their temples at Sais, was this most remarkable inscription, "I am all that hath been, is, and shall be, and my veil hath no

mortal yet uncovered." Who can read this without recurring to the inscription found at Athens by the Apostle Paul, "To the unknown God." In succeeding times, the idolatry of the Egyptians degenerated to the basest absurdities; to the worship of all kinds of animals and vegetables; and their religious rites were accompanied with vices and excesses, not to be named. Well described by the inspired Apostle, "For it is a shame even to speak of those things which are done of them in secret." In the most of the temples where Osiris was worshipped there was an "image of silence pressing its lips with its finger." Varro, one of the most learned and judicious of all Roman authors, says "that the meaning of this was, that no one should dare to say, that these gods had formerly been men." It is also affirmed that their laws punished with death any one that said that the idol Serapis was once a mortal man. This must be a full acknowledgment that such was the fact, and manifests their great solicitude to conceal his true origin. Manetho, the Egyptian historian, speaking of the gods Osiris and Typhon, confesses that they were originally mortal men, who, for their wisdom and goodness, were promoted to the regal dignity, and afterwards made immortal.

(To be continued.)



*The following is the substance of a letter sent from a Daughter in her last illness, in West-Springfield to her Parents in New-Connecticut; dictated by herself, but written by another hand.*

Beloved and honored Parents,

ONCE more, and for the last time I attempt to converse with you, through a paper medium. Since I wrote this summer, my health is much impaired and my life is evidently drawing to a close. My disorder has increased, my bodily pains have multiplied, and I feel myself near the grave. My dear parents, brethren and sisters tremble not, when I inform you, that I shall soon be no more. I feel that I have done with all earthly things—that shortly hours and minutes will be of no further use to me. For the space of three or four days past I have been very low, and in hourly expectation of changing worlds. But Oh, my friends let me tell you, this is not a gloomy thought—Death to me has lost its sting—I have a hope that is an anchor to my soul, sure and steadfast, that enters within the veil, whither Christ our forerunner is gone—A hope that I would not exchange for all perishing worlds—A hope founded on my heavenly Father through the merits and atonement of a crucified Saviour.

I have given up myself, my husband and my children to God, with humble resignation, and calm composure of mind. I have finished my work, and through grace, if I am not deceived, am ready to depart, in hopes of finding an heaven of rest free from the toils and trials of this life. And I must now entreat you my friends, when these tidings come to your ears, and those of my death to check your grief, lest it should rise to excess. Mourn not for me, but rather rejoice that I have passed through that dark valley which all the fallen race must pass, and got safe home. I am sensible of your tender affection for me, I have experienced parental tenderness from my infancy to mature age—and think I know the feelings of a parent myself—but these natural affections will all be done away at death, we ought to be willing to resign ourselves, our friends, our all into the hands of God, and desire that he may be glorified in them; and it is my heart's desire, that you, my parents, my friends, and

all my fellow-mortals, might possess this resignation. It would have been a great satisfaction to me, might I have seen you, my parents, once more in this world, that I could pour into your friendly bosoms my joys and my sorrows, but I can go and tell my Jesus. It would have been a great satisfaction to me, if I might have experienced your tender care and attention in the hours of my distress. But as this is not in the plan of divine providence; I resign to his will, trusting some kind hand will be present to close my eyes in death. Let us remember, my parents and friends, that if I go first, the separation is but short,—you have all the same road to travel, and will soon follow me in the path that leads to the grave, for every one of the living shall draw after, as there are innumerable gone before.—

Once more suffer me to entreat you not to mourn for me, but be entreated to make no delay in preparing to meet the Lord, the Judge when he shall come to be glorified in his saints, and to be admired in all them that believe, and whether he shall come in the second or in the third watch, may he find you watching. And if there are any of my friends, who have not made religion their chief business, the end and aim of their lives, let them enter immediately upon the concerns of their souls, that they may find rest in the Lord. Religion is our strength and support in life, and our only refuge in death: without this, though we possessed the wealth of the Indies, or the whole world prostrate at our feet, we must be forever miserable, and ruined creatures: with this refuge which is our strength in Jesus Christ, we can triumph over death and the grave; for by his grace and righteousness our victory is completed over sin, and the world.

I have one request more to make to my parents, it is not for myself, but for my poor, my helpless children. We have been expecting you down this summer, and I pleased myself much with the prospect of seeing you once more in the land of

the living, but this hope is at an end. Still I hope for my children that you will not fail to come, and though you cannot see me, look on them as parts of myself, advise, and provide for them, as your judgment shall direct. It is my desire that you might bring up some of them, if consistent with your feelings, and those of my husband; but this, with all other events must be left in the hands of Him, who disposeth of them in the highest wisdom.

I have finished my last letter to my dear parents and friends which expresses my views, exercises and feelings of soul, with respect to God, the Saviour and all divine things.—You will not forget that it is my constant and fervent prayer that God may be glorified in my death—And if it be his will, that we might meet in the world of spirits, where we shall never more part—where all tears shall be wiped from our eyes, where peace and friendship, harmony and uninterrupted joy shall reign, and dwell together, eternally celebrating the praises of redeeming love.

A—A—

The deceased desired the above letter might not be sealed until after her death, and that the same Amanuensis would then subjoin the particulars of that scene—which for substance are as follows.

You must have learnt from letters written by her, the state of her health in the first part of this summer. The cause of her disorder was not removed, still, at times she appeared to be more comfortable. Her care and anxiety for her family prompted her to more exercise and labor than her health and strength would admit, and her patience forbid her to complain. Yet her pains and distress of body must have been very great as her limbs were constantly swollen. But no very alarming symptoms took place that threatened a speedy dissolution, until about three weeks before the scene closed. She was then taken more unwell, her disorder increased rapidly, and presages of her approaching death were visible. She saw them, and



sensibly felt that her departure was at hand, but with the greatest calmness and composure of mind. She had previously expressed some anxiety to live until she could see her parents once more, and flattered herself, if this might be the case in the orderings of providence, she should then die satisfied, and entirely resigned. But she now saw that her wishes could not be gratified, and thought she could feelingly say, 'Father, not my will, but thine be done'. At this time, her thoughts were much exercised concerning her children, but she calmly submitted, saying that providence which overrules all events can as well take care of my children at one time, as at another—as well without my assistance, as with; he gave them to me, and I resign them into his hands, trusting his righteous will and pleasure will be done concerning them, and I am content.—For about a week before her days on earth were closed, she exhibited the greatest calmness and composure, I ever witnessed. She enjoyed the full exercise of her reason through the whole time, and made death as familiar as though it had been any worldly business she had to perform. As one observes,

"She did so live, that she might dread  
"Her grave, as little as her bed."

She arranged all her business, directed all her concerns with respect to her own particular things, and seemed to set her house in order, ready to retire to rest.—Her youngest child had never been baptized; the Wednesday before she expired, baptism was administered. After this ordinance had been performed, she said, I have now done all that I can do for my children, except to pray for them. From this time her strength constantly failed; she expressed in a feeling manner the sense she had of the distinguished kindness shown her by her friends, around her, until Sabbath day, when without a sigh, or groan, the lamp of life went out. The last words that were heard to drop from her lips, were, 'I see Christ ready to receive me, I see the heavenly Jerusalem.'

VOL. VII. NO. 6.

MESSRS. EDITORS,

SHOULD the following letter from a young lady in the country to her Pastor, be thought worthy of a place in your Magazine, it is at your disposal.

DEAR SIR,

FROM the cares and business of the day I have retired, endeavoring to impose silence upon each intruding passion, to collect every wandering thought, and to gratify my own inclination, in writing to one whom I esteem my spiritual father. Permit me, sir, to use freedom; to tell you all my heart; to give a brief recital of my past exercises. Then tell me, sir, I entreat you; tell me plainly, what you think of my case. Do not deceive me. No! if I perish; let me not be deluded.

From my earliest remembrance, the Spirit has frequently deigned to strive with me, and I presumptuously dared as frequently to reject his calls, and to slight the invitations of the gospel. At times I made solemn resolutions of reformation; but, alas! they were made in my own strength; and no sooner formed than broken. An admonition from a friend, or a sudden death might for a time alarm my guilty conscience: but still it was nothing permanent. At other times, my heart even dared to rise in open rebellion, against the justice and government of an infinitely wise God. The absolute sovereignty of God, and the free agency of man, were doctrines at which I stumbled. And I often folded my hands in security, concluding that if I were to be saved, I should be, do what I would, and if I were to perish I should, do what I could. What mad presumption this? And Oh! the long suffering patience of God; that continued such a wretch in existence. Well might he have cut me down as a cumberer of the ground, and consigned my soul to regions of never ending despair.

At the age of fifteen, I spent a few months in a neighboring town, where the concerns of the soul were little thought of. The youth with

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whom I associated were peculiar for those vain amusements which are too common to the young ; and I was imperceptibly hurried into the same scenes with others. Yet conscience often reproved me ; and the reflection often occurred, that my parents would by no means approve of the manner in which I spent my leisure hours.

After returning to my parental home I was unhappy. O sir, would you believe it ? I even presumptuously wished the restraint of my parents was no longer binding, that I might indulge without control in all the vanity my sinful heart dictated. But, blessed be God, that I had parents so kind : I can now rejoice in them, though one is no more.

Since that period I have been the subject of many unmerited blessings : and have likewise been called to drink deep of affliction's bitter cup.

Yes, I have seen a beloved father languish ; and have repeatedly seen him apparently striving with the king of terrors. Yet he was restored to the fond embraces of an anxious family ; which far exceeded their most sanguine expectations. But, alas ! I did not regard the hand that was thus merciful. Soon a mother's health declined ; and I often repined at my hard fate, as I was pleased to style it ; but so obdurate was my flinty heart, that nothing short of death could make it bow. As I wiped the dying sweat from the brow of my expiring mother, *this*, thought I, is to me. God has sent me mercies and afflictions ; but they have only served to harden me in the long beaten path of sin. This is probably the last warning with which I shall ever be favored ; and if this does not affect me, what will ? And I have strong reason to believe that this was the means, which God used, to shew me the vanity of all earthly enjoyments ; and the plague of my own depraved heart.

The death of so near and dear a friend rent my heart with anguish not to be described. The thought of being left to travel the thorny path of life almost alone ; and at an inexperienced age, at times, half-distract-

ed my tortured mind. I had no where to go for relief. The world no longer afforded even a momentary gratification ; I had not God for my friend ; and all was a scene of continual gloom.

But still, I was like a condemned criminal : I saw the justice of God and dared not complain. I was at once divested of all my self-righteous hopes, and constrained to say, "I am vile in thy sight, O Lord." I thought there was no mercy for such a rebel as I had ever been : Yet I resolved that if I perished, I would perish pleading for the pardon of my numerous sins.

After remaining in this situation a few weeks, I began to see a beauty in the divine character, to which I had been before a stranger. But still I thought that I must be eternally miserable. Yet even hell lost its terrors, in contemplating the love and sufferings of the divine Immanuel. And I thought I could ever praise the Lord, even if he consigned my soul to endless torment.

A number of months have elapsed since that period ; and I still tremble through fear that I may be deceived. Yet of this I am sure, that there is a change in all my feelings ; and in all my desires. But whether it is the change requisite to salvation, I dare not presume to be certain. Each returning day I see so much more of the plague of my own heart ; and every setting sun I find so many imperfections in my best services, that I am almost induced to relinquish all hope of an interest in the great atonement.

If the death of my affectionate mother has been the means of reconciling me to God, great as was my loss, was it not the greatest mercy which I ever received ? Ah yes ! my soul replies. And if it were possible for her to be again restored, and I must have the same feelings towards my Maker, and the same self-approving spirit, I should shudder at the thought. I have nothing of my own to plead in extenuation of my guilt ; but it is alone through the merits and righteousness of Christ that I dare to hope for mercy. It was free, rich, and sovereign grace that

thus plucked me as a brand from the burning, and to the name of God, would I give all the glory; and he will have the glory through the endless ages of eternity whether I am saved or lost.

O triumphing consoling thought! that our God and Redeemer liveth, and that the gates of hell shall never be able to prevail against his kingdom.

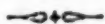
And may not the Christian look forward with pleasing anticipation, and elevated desires, to the time when he shall have done with the trifling pursuits of this vain world; enter the mansions of rest where sorrow, pain, and sin will be known no more? O joyful thought, that sin will never disturb the felicity of the heavenly hosts; that pain and death will never enter the abodes of the redeemed! Yet we have reason to be humbled in the dust, and to lie prostrate at the feet of sovereign mercy, that our sins have caused an incarnate God to bleed and die for our redemption.

O matchless love! O condescending grace of our divine Redeemer! We are utterly unworthy of such rich blessings. Yet there is a fullness in Christ, and at his right hand there are pleasures for ever more; pleasures far surpassing our limited comprehension, and extacies unknown to us below.

Yet blessed be God, that even here on earth we may enjoy some sweet foretastes of the heavenly Jerusalem; where, perhaps, we shall recognize many of our departed friends; recount our toils and victories, and forever sing redeeming grace with the ransomed of the Lord.—Yea, who can tell, if I am not deceiving myself with a false hope; I say who can tell, but I may join the society of my once beloved mother never more to be separated?

Transporting reflection this! But dreadful, beyond conception, if I must be forever banished from the presence of God, and from the society of her, whom I so much valued while here. Yes valued too highly and loved too much; and the Lord in compassionate mercy took her from me. And if the same be-

ing forever casts me off, he will do me no injustice. It is no more than I have merited by long continued rebellion. But with our God there is mercy; and with him there is plentiful redemption. With trembling, I take hold of the promise of eternal life, pleading the merits of a crucified Saviour as the only ground of acceptance. He invites me, great and aggravated as my sins have been, to touch the golden sceptre and live. And can I refuse this gracious invitation? No! but by the grace of God assisting, I will strive "to make my calling and election sure," that whenever I shall be called from this, into the eternal world, I may cheerfully bid adieu to time; and be prepared for a glorious resurrection, and a happy immortality.



*Memoirs of Mr. Abijah Perkins, who died in Windham, Scotland Society, December 11, 1811, in the 34th year of his age.*

**T**HIS man was blessed with a Christian education; was in the habit from his childhood, of attending the public worship of God, and had a speculative belief in the doctrines of the gospel. He was in his manners, easy and agreeable, in his dealings, upright, and in his general intercourse with mankind, calculated to gain their friendship and esteem. But, by his own confession, he lived, till a short time before his death, without God in the world, a stranger to the exercises and comforts of religion. It however pleased a sovereign and merciful God to call him by his grace, and to give him great joy and peace in believing, and a hope unshaken in the awful moments of dissolution. The following sketch of the dealings of God towards him, was given by himself but two days before his death. Being attended by an intimate friend, he awoke as it were, from meditation, and thus addressed him:—"Come, I want to tell you how God has dealt with me." He then proceeded, "You know my manner of life, which, I think has been,

for the most part, orderly and moral; having been from my youth taught to attend meeting and reverence the Sabbath. I had felt in general no great remorse of conscience on account of the transactions of my life, till about four years ago. Then in conversation with a friend, I was warned of the great evil, and dangerous consequences of using profane language, to which I was in some degree addicted. This timely and friendly reproof gave me such a view of sin, and made such an impression on my mind, that I have been restrained from it ever since. Having no evidence that I was a new creature, I began from that time to meditate more on the doctrines of the gospel, and to attend more strictly to the preaching of the same, and felt more powerfully than ever that I had nothing of my own to recommend me to the grace of God; but stood in infinite need of the Saviour of sinners to plead my cause before the Father. But being busily engaged in the concerns of the world, I became, in a measure, inattentive to the concerns of my soul, and nothing particular occurred till the last spring or summer. Being then with a neighbor in the field, he observed to me, 'Your concerns are numerous and complicated, and should you be taken away suddenly, your estate would be a difficult one to settle.' To which I answered, No. My accounts are all adjusted, and may be easily attended to by another. He replied: 'That is right; we ought always so to conduct our business, that we may be ready to live or to die.' This observation so operated on my mind, that the following night I could not sleep as usual. I was almost continually reflecting upon it till seized with the complaint I am now languishing under. My complaint I soon concluded must destroy my body. My concern for my body, however, was nothing compared to that for my soul. The horrors of my mind were so great as to deprive me of rest or ease in any way, or ever to take satisfaction in the company of my nearest friends. I viewed myself as a sinner both by na-

ture and practice. My sins appeared so great that I began to despair, thinking God could not have mercy on so great a sinner. In this distress I cried to the Son of God to intercede for me before the Father. But in these requests I had doubts resting on my mind, and again despair got almost full possession of my soul. Still, however, I continued my cries to the Lord Jesus, without any relief, till the morning of the 25th of November, when, as I humbly hope and trust, God on a sudden appeared for my soul. This transition I cannot fully describe. I saw the perfections of God in every thing I beheld. I saw that my afflictions were all ordered in wisdom, and that God would do me no injustice. With wonder and astonishment I viewed the love and compassion of Christ to sinners. From this moment I began to loathe myself, and to wonder how Christ could take notice of such a vile wretch as I was. But he was infinitely precious to my soul, and I longed to leave this world and all its enjoyments, that I might go and behold him face to face. In this happy state of mind," continued he, "I remained till the 29th of November in the afternoon, when it pleased a holy God to hide his face from me. No tongue can express the horrors I then felt, having, as I trusted, been permitted to taste the joys of the redeemed, and again thrust out of the presence of my God. In this deep distress, I cried to the Saviour, who, I humbly trust, heard my prayers, had compassion on me, and interceded for my help. For my fears and doubts began soon to be dispelled and my hope has been daily strengthening to the present time." He then added, "I hope I am not deceived, for Christ's sake may I be undeceived and plucked as a brand from the burning, before I die." He concluded his narrative of God's remarkable dealings towards him, by expressing the benevolent feelings of his heart in humble prayer, "that not only his family and friends, but all his fellow-creatures might come and taste the joys of the blessed. That all might look to the Saviour and



find mercy." On being asked, if he might live and get well it would not be his choice. He answered, "I would choose it should be just as God pleases, but if I should recover I am afraid I should again mingle with the world and dishonor God; so that, if it be his will, I desire to depart and be with my Redeemer." Being asked if he was not afraid to die, he said, "O no, my greatest fears are that I shall not be willing to wait God's time. My hopes of a blessed immortality far out-weigh all fear of death, for I believe that God will be with me, and support me through the gloomy valley.—There is but one thing I wish to stay any longer for, and that is, that I might make a public profession of my faith in Christ, be admitted into the church, and give up my children to God in baptism." On being informed that if he lived till morning his request might be complied with, he seemed to be animated, and said, "If I may live to accomplish this object with submission, if it be God's will I hope to depart, for I long to be with my dear Redeemer." It was then said to him, 'Your hope appears to be strong and unshaken, as eternity draws nearer to your view, and it is expected your continuance here must be short, it is desired you would briefly state what are the particular articles of your faith.' He then with solemnity said, "I believe in God the Father, God the Son, and God the Holy Ghost; and that God is a God of justice as well as of mercy, and will by no means spare the guilty. I believe that God has ordained all things that come to pass. I believe that man, in his natural state, has nothing to recommend him to the divine grace, or favor, and that all who do not exercise genuine repentance for their sins, and like faith in the Lord Jesus Christ, will be doomed to eternal misery." He uniformly manifested his firm belief in the special agency of the divine Spirit in convincing, converting, and sanctifying the soul. In short, he was a firm believer in the great doctrines of grace. For he expressly declared, at the close of his account

respecting his faith, "I would plead no merit of my own, for after all that God has done for me, if he should at last send me down to hell, he would do me no injustice, for it is all of grace, if I am saved." He then gave a kind of sigh, or groan, but immediately observed "shall I complain or groan, when this poor body is afflicted? No. When I think how much Jesus suffered that I might live, I am ashamed to complain." He then raised his hands, and looking on them said, Jesus had nails drove through his hands and feet, that he might finish the work of redemption, that sinners might be brought home to glory. Am I deceived? I think I am not. I think I am willing to pass through this sea of trouble that I may go and be with my dear Redeemer. Come, Lord Jesus, O come quickly; why are thy chariot wheels so long in coming? I long to be with thee. O God, forgive, if I am impatient. "Not my will, but thine be done."

Early on the following morning his mother came in to see him, and thus addressed him, "I had doubts, my son, when I retired whether I should see you alive again." He with a smile replied, "Yes it has pleased a holy God to spare me to see you once more. But this is of no consequence, mother. Don't be troubled about this body. I have got almost well." She asked him, if he was willing to give up all. "O yes," said he, "if it be God's will, I will soon be gone." His wife stood by his bed weeping; perceiving that his departure drew near, he looked upon her with a smile, and said, "Olive, don't weep for me, I am going home." Then he looked at his attendant and said, "how troubled is this woman about the fate of this body." Then (having his wife by the hand,) he thus addressed her: "Olive, I love you the best of any of God's creatures, but I love my Jesus better. I can freely leave you and my dear children to go and be with him. Teach my children to keep the Sabbath; teach them the catechism, teach them what is the chief end of man; and let this in particular be strongly impressed on

their minds." By this time, it was light; he repeated his requests to be admitted to the church, and to give up his children in the ordinance of baptism. The Rev. Mr. Fisher and the church were immediately sent for, and came as soon as was expedient. He assented to the covenant and was admitted to the church. His strength of body was so exhausted that it was expected he would need assistance in dedicating his children to God. But he remarkably revived and said, he must give them up himself. The children were in tears; but he addressed them with a smile, "I am going to give you up to God. I am going to give you up to a better father than I am." He went through the whole with the greatest steadiness and composure of mind, and the most apparent satisfaction. He appeared to be strengthened for this duty, and to have joy unspeakable in performing this, his last work. Solemnity and astonishment were visible on the countenances of all present. He exhibited to all "a mortal paleness on his cheek, but glory in his soul." When these exercises were over he appeared to be exhausted, but soon revived, and in prayer commended himself, his wife, and family to God. When persons came in who lived without religion, he warned them to look immediately to the Saviour for mercy. When professing Christians visited him, he took them by the hand and exclaimed, "Oh, how I love you, because you love my Jesus." A few hours before he died, being asked if his hope remained strong: "O yes," said he, "I believe that God will support me, and that I shall soon be at rest." He often prayed that he might not be deceived and if he was, that God would undeceive him. He several times repeated the following lines,

"Jesus can make a dying bed,  
Feel soft as downy pillows are,  
While on his breast I lean my head  
And breathe my life out sweetly  
there."

Thus he continued, till the last, rejoicing in hope. When he was

informed that his dissolution drew near, being in the perfect exercise of his reason, he whispered with a smile, Good news! Come, "Lord Jesus, Come quickly," and soon expired.

### Bible Association.

WEDNESDAY se'nnight, there was a meeting of about five hundred persons in the riding school of the life guard's barracks, in King street, Portman square, convened for the purpose of taking into consideration the propriety of forming a fourth Association in the north-west district of the Auxiliary Bible Society, to comprehend that neighborhood more particularly, with the hope of enabling the Society to extend its benefits to the soldiery. The Rev. Basil Wood was in the chair.

The Rev. Mr. Waugh and the Rev. Mr. Newton, (a Wesleyan,) proposed that such an association be formed for the immediate neighborhood, east, west, and south, and extending northward as far as Scotland if possible, (Mr. W. being a native of that country;) and that certain regulations, as to the Committees, &c. be adopted. Committees of management were then appointed, some of the members being life guards men. After much appropriate speaking had taken place, and the chief business was concluded, a private soldier from among the company, addressed the meeting with great peculiarity and force. An outline of what fell from such a character cannot be uninteresting.

Corporal Jones, of the train of artillery, wished to give his humble support to a plan, which had just met with such general and deserved approbation, and in moving that the thanks of the meeting be given to the Rev. Mr. Basil Wood, he would avail himself of the opportunity of saying a few words on the inestimable advantages resulting from the Bible Associations. He was a soldier, and he had seen what had been done amongst his brother soldiers by the introduction of the Bible. He spoke

only of the train to which he belonged. Each man had now his Bible ; it was to be found in each man's knapsack ; and it was invariably to be seen in his room or in his hands. When they passed examination on the parade together with the implements of war, each man was expected to produce his Bible. The effect was, that order, sobriety, and punctuality, were promoted amongst them. A few days since, fifty of his comrades left headquarters, to embark for foreign service, and with the sentiments of the one true living God fixed on their minds, and Bibles in their knapsacks, they went to reap honor in fighting the battles of their country, and everlasting happiness in spreading the word of the Most High — They would indeed, act as missionaries of glory. It had been said, that a soldier, from the moment that he turned Christian, became a coward ; but this he would deny. What reason was there for a man being a coward, when he was armed within as well as without ? So far from making him a coward, it made him a better soldier, for he was fortified against all the accidents, "by flood

and field," the calamities of war, and the changes of climate. Living, he was prepared to die. Thus he went forth "doubly armed" to fight the battles of his king and church ; and if in such a case he met with sudden death, to him it would be sudden glory. (*Great Applause.*) After dwelling on the advantages that would result to the great cause from an extensive circulation of the Holy Scriptures among the soldiery, as in foreign countries they would act as missionaries, the artilleryman concluding his affecting and interesting speech amidst loud plaudits. The motion was approved and the meeting then adjourned.



*Extract of a Letter from the Secretary of the British and Foreign Bible Society, dated*

London, March 2.

"It will afford you pleasure to learn, that in the Russian Empire, the Bible Societies are making rapid progress ; being now at least seven in number, which are engaged in printing the Holy Scriptures in ten different languages."

#### *Meeting of the Society for the Promotion of Good Morals.*

At a Meeting of the *Connecticut Society for the Promotion of Good Morals*, at the State House in Hartford, May 19, 1814 ; in conformity to the provision of the Constitution of the Society, the following persons were chosen to the Offices annexed to their names respectively, for the year ensuing :

JOHN TREADWELL, Esq. *President.*

Hon. ZEPHANIAH SWIFT, }  
Hon. TAPPING REEVE, } *Vice-Presidents.*  
Hon. SIMEON BALDWIN, }

JEREMIAH DAY, Esq. *Corresponding Secretary.*

THOMAS DAY, Esq. *Recording Secretary.*

Gen. JEDIDIAH HUNTINGTON, }

Hon. ROGER M. SHERMAN, }

SYLVANUS BACKUS, Esq. }

Rev. CALVIN CHAPIN, }

SYLVESTER GILBERT, Esq. }

Rev. LYMAN BEECHER, }

Gen. GARRIT SMITH, }

*Committee.*

The Society having appointed a Committee to prepare an Abstract of the Communications received from the numerous Branch Societies for the

purpose of having it published in the "Connecticut Evangelical Magazine;" it is expected our readers will have opportunity to obtain a further knowledge of this important Institution.

On the evening of the eighteenth of May, an appropriate Sermon was delivered before the Society, by the Rev. *Calvin Chapin*, of Wethersfield, of which a copy was requested for publication.

*Extract from the last will and testament of Mrs. Elizabeth Brainerd, late of Haddam, deceased.*

"I give and bequeath unto the Missionary Society of Connecticut, Five Hundred Dollars, to be disposed of by them, as they may deem proper, in the cause of religion."

*Installation and Ordination.*

ON Wednesday May 25, 1814, the Rev. HENRY P. STRONG was installed to the work of the gospel ministry and pastoral charge of the church and society of Woodbury.

At the same time Mr. JOSEPH TREAT was ordained as an Evangelist with the view to be employed as a missionary in the western parts of the United States. The introductory prayer was offered by the Rev.

Joshua Williams, of Harwinton; sermon by the Rev. Mr. Strong, of Somers; the consecrating prayer by the Rev. Mr. Gridley, of Watertown; the charge by the Rev. Nathan Perkins, D. D. of West-Hartford; the right hand of fellowship by the Rev. Luther Hart, of Plymouth; the Rev. Mr. Goodrich, of Berlin made the consecrating prayer. The singing good, the audience large, attentive, and solemn.

*Donations to the Missionary Society of Connecticut.*

1814.		
May 10.	From a friend of Missions, in Sharon, Ellsworth Society,	\$ 1 00
11.	From Rev. Timothy Harris, collected in new settlements,	6 75
	From Rev. Joseph Treat, do. do.	0 50
12.	From a friend of Missions, in Woodstock, a Donation,	40 00
13.	From a Young Lady of Cheshire, a Donation,	10 00
	From Mr. Benjamin Beecher, of Cheshire, a Donation,	147 00

\$ 205 25